he says that "What accounts for the superiority of Europe over our China is altogether material civilization, not political philosophy. *'

Lecture V describes "Why and How Should Chinese Nationalism be Revived.'' After recapitulating the alleged dangers from political, economic and ethnical "oppression/' and describing how Japan could "exterminate China in ten days," America could do the same in one month, and Britain and France "in two months at most/' and attributing to all these Powers the fixed idea and main preoccupation of finding "adequate means to exterminate China/' he returns to the thesis of the payment of tribute by Chinese to foreigners, which he now assesses at an annual tax per capita of 45$ for every Chinese producer of average age—sufficient to destroy China within ten years! Chinese Nationalism, he urges, should be revived by giving enlightenment regarding the dangers that beset the country, by developing the family and clan spirit into a national spirit, and by grouping together to boycott foreigners.

The Sixth and last Lecture on Nationalism deals with "China as a Great Power: Three Practical Means to Attain that End." The first of these means is a return to ancient Chinese morality, which embodied loyalty and filial devotion, humanity

and charity, faithfulness and justice, and lastly, peace. The honesty of the Chinese in the fulfilment even of unfavourable contracts is extolled, as if the old saying that "a Chinaman's word is as good as his bond" still remained true.